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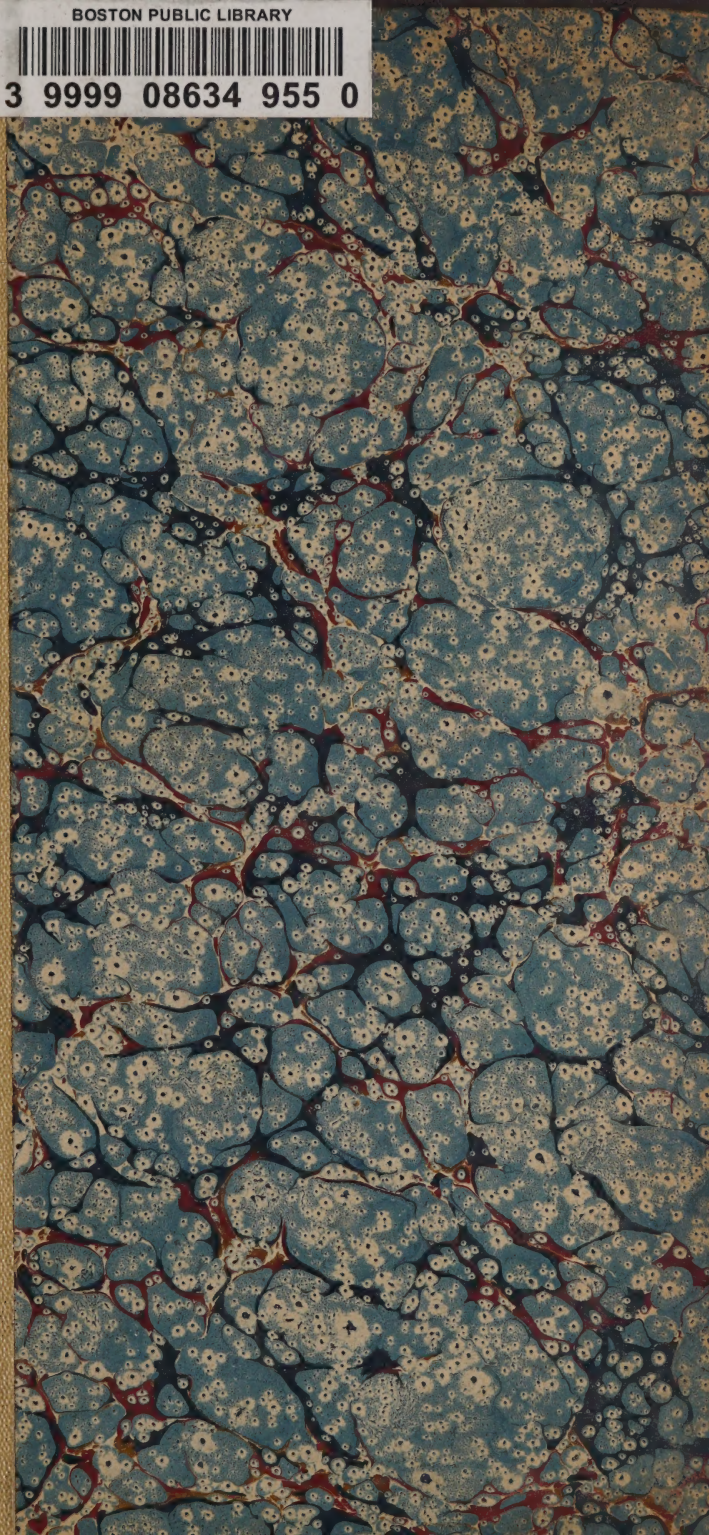

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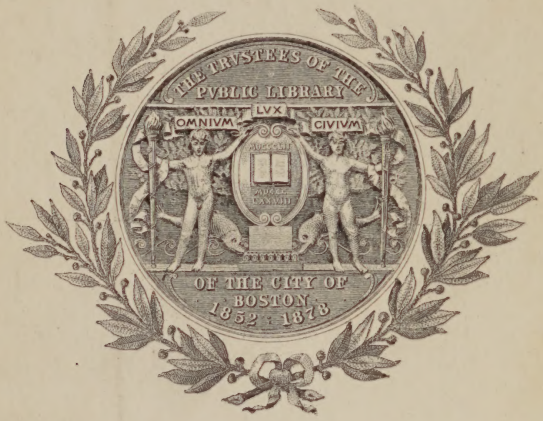
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DR. WOODS'S

FOREIGN MISSIONARY SERMON.

THE PROFITS OF THIS SERMON WILL BE DEVOTED TO THE SUPPORT OF FOREIGN MISSIONS.

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SERMON

DELIVERED AT THE

TABERNACLE IN SALEM,

Feb. 6, 1812,

ON OCCASION OF THE

ORDINATION

OF

THE REV. MESSRS.

SAMUEL NEWELL, A. M. ADONIRAM JUDSON, A. M.
SAMUEL NOTT, A. M. GORDON HALL, A. M.
AND LUTHER RICE, A. B.

MISSIONARIES

TO THE HEATHEN IN ASIA.

UNDER THE DIRECTION OF THE

BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

BY LEONARD WOODS, D. D.

ABBOT PROFESSOR OF CHRISTIAN THEOLOGY IN THE THEOLOGICAL SEMINARY IN ANDOVER.

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INTRODUCTION.

It seems proper that, in this place, some account should be given of the origin, and progress of that Missionary zeal, which has issued in sending messengers of peace to publish the gospel in the eastern hemisphere.

It has been often said, within a few years past, that Christians in America ought to support missions among the heathen in Africa or Asia; but the writer of these paragraphs is not able to state, whether any young man of suitable education seriously thought of engaging personally in such a mission, earlier than about four years ago. About that time some of the young men mentioned just below, while pursuing their studies in different places, and unacquainted with each other, made missions among the heathen a subject of deliberate and prayerful contemplation, and resolved to devote themselves to this service, should Providence prepare the way. They considered it doubtful, however, whether they should have an opportunity of engaging in this employment; and, in the mean time, they sedulously examined, and re-examined the subject, and used every advantage in their power to gain information respecting the state of the heathen, and the encouragement to preach the gospel among them.

In the spring of 1810, these young gentlemen, with others who joined them, disclosed their views to the Professors in the Theological Seminary at Andover, where they were then prosecuting their studies. In June following, they applied for advice and direction to the General Association of Massachusetts Proper, then sitting at Bradford. The application was made in writing, and signed by Messrs. Adoniram Judson, Samuel Nott, Samuel J. Mills, and Samuel Newell. They state the history of their views and feelings on the subject, and make several inquiries, with respect to

which they solicit the advice of their fathers in the church.

The Association appointed a Committee to make report on the application; and, in consequence of the report, proceeded to institute a Board of Commissioners for Foreign Missions, "for the purpose of devising ways and means, and adopting and prosecuting measures for promoting the spread of the gospel in heathen lands." The Board was composed of nine gentlemen well known to the Christian public. The Association advised the young gentlemen "to wait the guidance of Providence in respect to their great and excellent design."

The Board of Commissioners held their first meeting at Farmington, (Con.) Sept. 5, 1810. After forming a Constitution, and appointing officers, they took measures to obtain the best information in their power, respecting the state of unevangelized nations; highly approved the readiness of the young gentlemen at Andover to enter upon a foreign mission; and advised them to pursue their studies "till further information relative to the missionary field be obtained, and the finances of the institution will justify the appointment." They also prepared and published an address on the subject of missions.

The Board met again, at Worcester, Sept. 18, 1811. During the year which had elapsed, the Prudential Committee of the Board examined and approved four young gentlemen, as future missionaries to the heathen; viz. Messrs. Judson, Nott, and Newell, above named, and Mr. Gordon Hall, also a student at Andover. Mr. Mills, had not finished his theological education, and for that and other reasons was not examined with his brethren. The Committee also sent Mr. Judson to England to confer with the Board of Directors of the London Missionary Society and to procure important information on the subject of missions, which could not be so well procured in any other way. He was welcomed with great cordiality by the Directors, who engaged to take him and his three brethren under their care, and to allow them salaries, and employ them on

a mission, if the funds of the American Board should not be competent for their support.

The Board appointed the four brethren, above named, missionaries "to labor in Asia either in the Birman empire, in Surat, or in the Prince of Wales's Island, or elsewhere, as, in the view of the Prudential Committee, Providence shall open the most favorable door," and advised them "to wait the further intimation of Providence as to support from this country in the proposed Foreign Mission."

At this meeting Messrs. James Richards, and Edward Warren, students at Andover, offered themselves to the Board for the missionary service, and were approved and taken under the patronage of the Board.

The missionary brethren were, in the mean time, fitting themselves for their future arduous employment. Messrs. Newell and Hall attended courses of medical lectures, both at Boston and Philadelphia, in order to be more extensively useful among the heathen.

About the middle of last month it was found that a ship was soon to sail from Philadelphia to Calcutta. No time was to be lost. Robert Ralston, Esq. of Philadelphia, with that zeal for missions and for Christianity which he has long manifested, took an active and very friendly part in facilitating the embarkation of the young men, both by procuring passages for them on very favorable terms, and by making a generous donation. Messrs. Newell and Hall hastened to meet their brethren at Salem, where it was determined, by the Prudential Committee, to have them ordained, and to send them immediately to the field of Missionary labor. Mr. Luther Rice, who had been a student in the same Theological Seminary, was then employed as a candidate for the ministry, offered himself to the Prudential Committee to join the mission, and was approved and accepted.

The Prudential Committee sent to several neighboring churches, and convened a Council* at Salem, on

*The Council was composed of pastors and delegates from the North Congregational church in Newburyport, the Congregational church in Charlestown, and the Tabernacle church in Salem; also of the Rev. Dr.

the 6th. instant, at which time and place the *five young gentlemen* were solemnly consecrated to the service of God in the gospel Ministry among the heathen. On this occasion the following Sermon, Charge, and Right Hand of Fellowship, were delivered before a crowded and deeply affected auditory. It is confidently believed, that such impressions were made by the solemnities of the day, as will be lasting and salutary. Three of the persons ordained, viz. Messrs. Nott, Hall, and Rice, set out the same evening to go with all practicable haste to Philadelphia.* The other two sailed with their wives from Salem, on the morning of Wednesday the 19th. instant, commended by the prayers of multitudes to the gracious protection of God.†

The issue of this mission must be cheerfully left to the disposal of Him, who is the Lord of the universe, and who will ultimately establish his kingdom through the whole earth.

Griffin, pastor of Park Street church in Boston, and the Rev. Dr. Woods, Professor at Andover. The Rev. Professor Stuart was invited to attend, but was necessarily prevented.

*Mr. Nott was married on his way to Philadelphia and took his wife with him; the other two went single.

They went on board the ship Harmony, (in which they had taken their passage,) on the evening of the 18th. instant, and probably sailed from Newcastle the next morning.

† They sailed in the brig Caravan.

FEBRUARY 29, 1812.

SERMON.

PSALM lxvii.

God be merciful unto us, and bless us; and cause his face to shine upon us. THAT THY WAY MAY BE KNOWN UPON EARTH, THY SAVING HEALTH AMONG ALL NATIONS. *Let the people praise thee, O God; let all the people praise thee. Let the nations be glad and sing for joy.——Let the people praise thee, O God; let all the people praise thee. God shall bless us; and* ALL THE ENDS OF THE EARTH SHALL FEAR HIM.

CAN any real Christian be a stranger to the enlarged views, the benevolent desires, and pleasing anticipations of the pious author of this Psalm? It cannot surely be necessary to inform my audience that every true worshipper of God resembles him in love, and can be satisfied with nothing short of all that infinite love designs. The Christian has a heart to feel for his fellow creatures. He takes into account their temporal comfort, and endeavors to promote it;—their temporal wants and sufferings, and does what in him lies to relieve them. But, when their spiritual interest is before him; when he contemplates the value of

their souls, and the prospect which the gospel opens of immortal happiness in the world to come; his bowels of compassion are moved; his tenderest affections kindled; pure and heavenly love pervades and warms his soul. He longs for the eternal felicity of his kindred and friends, of his country and the world. His hearts desire and prayer to God is, that *all men may be saved,*—that all human beings may forsake their evil ways, and turn to the Lord; that his kingdom may come, and his will be done on earth as it is done in heaven. With this holy affection reigning in his heart, the fervent, devoted Christian presents himself a living sacrifice unto God; and counts it a privilege to do and to suffer any thing for the advancement of his cause. He is ready to "endure all things for the elect's sake, that they also may obtain the salvation, which is in Christ Jesus, with eternal glory." In this state, no difficulty discourages; no danger alarms. The sacrifice of property and pleasure; stripes, imprisonment, and death, lose their terrors, and become more attractive, than any earthly good. He is as steady to his purpose, as resolute, active, and patient in pursuit, as the restless miser, or the ambitious conqueror. And as their desire of wealth and of conquest is insatiable and unbounded; so is his desire for the diffusion of Christian knowledge and happiness. Every degree of success attending the dispensation of the gospel, even a single instance of conversion among the weakest and meanest of mankind, yields him the purest pleasure. But this pleasure only increases desire. His enjoyment of the good already attained urges him on to the pursuit of more. The progressive enlargement of the kingdom of Christ will constantly enlarge the benevolence of his heart. While there is a nation or tribe under heaven not sub-

dued to Christ; the enlightened, fervent Christian cannot rest. His unalterable object is, *that the knowledge of the Lord may fill the earth. His heart beats high for the conversion of the world.*

This, my dear brethren, is the true spirit of our holy religion. This is the affection which glows in every new born soul. This is the principle which governs and animates the church of Christ.

I shall not make it my business to prove the *existence* of an affection so diffusive and generous, in the hearts of Christians. Nor shall I endeavor to entertain you with ingenious speculations on the theory of benevolence, nor with florid declamations on its beauty. These would be as sounding brass and a tinkling cymbal.—On this new and very interesting occasion, my object is *to rouse you to* BENEVOLENT EXERTION. I would persuade you to act, decidedly and zealously to act under the influence of Christian love. I would excite you by motives which no follower of Christ can resist, TO MAKE THE SPREAD OF THE GOSPEL, AND THE CONVERSION OF THE WORLD, THE OBJECT OF YOUR EARNEST AND INCESSANT PURSUIT.

My *first motive* is THE WORTH OF SOULS. Man, a creature of yesterday, frail as the tender grass, is made for IMMORTALITY. The lamp which the Lord hath lighted up in his breast, will burn forever. The mind will be ever vigorous and active. No labor can exhaust it. No length of ages can waste its vigor. No pressure of guilt or suffering can destroy its activity. Such a mind, destined to exist and act forever, destined to the bliss of heaven, or the pains of hell, lives in every human being, in the savage as well as in the citizen; in the heathen as well as in the Christian; in the Hindoo, the Chinese, and the Hottentot, as well as the polished European or American.—In

the name of him who died on Calvary, I call upon you, O Christians, to labor for the salvation of beings that will never die. Of what consideration is their nation, climate, color, language, government, education, manners? Here all distinctions vanish. Learned and ignorant, refined and rude, honorable and base, are all on a level in point of accountableness to God and immortality of soul. Rise then above all the distinctions which misguide our judgments and our hearts, and seek the salvation of this *great family of immortals.*

In some favored hours of divine illumination, have you not seen, have you not felt the ineffable preciousness of your own souls? Have you not cast away every thing as dross for eternal salvation? And has not the grace of God taught you to love your neighbor as yourselves? See the poor, degraded Africans. See the thousands of children sacrificed in the Ganges. See the throngs of miserable pilgrims pressing forward to devote themselves to the impure and sanguinary worship of Moloch. *The souls of all these are as precious as your own.* The wisdom of God,—the blood of the dying Savior has so declared. Do you love *your own* souls, then? and will you not love *theirs?*—Change places with them. Put yourselves in their condition, and them in yours.—You are then spending your life in a land of darkness, ignorant of God, slaves to the basest superstition and most hateful vices. Moved by pity and love, they send a herald of the cross to preach salvation in your ears. He comes and speaks to you of Jehovah and his law; discloses your guilt, and points you to the judgment day. He preaches to you Jesus, the Savior of sinners. With trembling, bleeding hearts, you go to the Savior, and he gives you rest. How great the salvation! How happy your state! Would

you not forever exalt the Redeemer's name? Would you not love and thank the messenger of his grace, and those who sent him? Now, if salvation would be so great a blessing to you, why not to those who are actually in the condition here supposed? And if you would love and thank those who sought your salvation, why not secure to yourselves the same love and gratitude from heathens saved by your labors?

Imagine the souls of your kindred in pagan darkness, having never heard the name of Immanuel. Imagine your children, parents, brothers, sisters this moment in the midst of India, worshippers of the horrid idol Juggernaut. Would not your hearts leap for joy to see these dear young ministers going to teach them the way of life? Would any thing be too precious to part with in order to animate their zeal, and help them to rescue from ignorance and ruin the objects of your love? But have not the Indians souls as precious as the souls of your kindred?—Nay rather, they are themselves your kindred; allied to you by the ties of a common nature; offspring of the same heavenly Father; children of the same family. In every human being you see a brother or a sister. O forget not the partners of your blood! Send some of your Bibles and preachers to your dear kindred in ASIA.

The *second motive* by which I urge you to seek the conversion of all mankind is THE PLENTEOUSNESS OF THE PROVISION WHICH CHRIST HAS MADE FOR THEIR SALVATION. Were there any thing scanty in this provision,—any deficiency in divine grace,—any thing circumscribed in the evangelic offer; our zeal for propagating the gospel would be suppressed; the tongue and hand of Christian charity would be paralized. But my brethren, the word of eternal truth has taught us that Jesus tasted death for every man; that he is the pro-

pitiation for our sins, and not for ours only, but also for the sins of the *whole world;* that a rich feast is prepared, and all things ready; that whosoever will may come and take of the water of life freely. This great atonement is as sufficient for Asiatics and Africans, as for us. This abundant provision is made for them as well as for us. The door of Christ's kingdom is equally open to them and to us. Unnumbered millions of our race have entered in; and yet there is room. The mercy of God is an ocean absolutely exhaustless; and so far as his benevolence is a pattern for our imitation, and a rule to govern our exertions and prayers, *he wills that all men should be saved.* Christians, you have, then, full scope for your pious benevolence and zeal. In your labors and prayers for the salvation of men, you cannot go beyond the bounds fixed for you by the Savior himself. You are not straitened in God. You have no occasion to fear that in this cause your zeal and activity will exceed the abundance of grace. You have a warrant from God to strive for the salvation of the whole world. And wherever the preaching of the cross shall stir up them that are lost to seek salvation, there salvation will be found. Persuade the whole empire of Birmah, and China, and all the East to come to the gospel supper, and they will all be supplied;—to enter into the kingdom, and they will all be admitted. Every perishing sinner on earth would find the same welcome with yourselves. In any country or corner of the world, "When the poor and needy seek water, and there is none, and their tongue faileth for thirst; I the Lord will hear them; I the God of Israel will not forsake them." Remember then, Christians, you cannot exhaust the mercy of God. Exert yourselves to the utmost for the salvation of mankind; your exertions will fall far below

the height of redeeming love. Its length and breadth will infinitely transcend your largest benevolence.

The third motive I shall present, is THE COMMAND OF OUR LORD;—"GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE." This command is an exact expression of the heart of Jesus; a display of the *vastness* of his love. It would be very easy to show that the obligation of this command is not to be confined to the twelve apostles. It is limited to no age or nation. The command is binding upon Christians "always even to the end of the world." The reasons which moved the apostles to preach the gospel to every creature, remain in full force. Nations without the gospel are as wretched now as they were then. Their salvation is as necessary, as important, and as easily accomplished.

Will any say *this command is obligatory upon the ambassadors of Christ, and not upon private Christians?* It is indeed the duty of ambassadors of Christ to go and preach the gospel to all the world. The Messiah is given to be a light to the Gentiles. The Gentiles must be enlightened in the doctrine of salvation. They *must* hear the glad tidings. "But how can they hear without a preacher? And how can they preach, except they be sent?" If ministers *must go forth,* the christian world *must send* them. If they must devote their life to the business of evangelizing the heathen, the Christian world *must support them.*

Does the thought arise, that the apostles went forth without such support? They did;—for there was no Christian nation or church, overflowing with wealth, to support them. But whatever their peculiar circumstances obliged them to do, the general maxim which they laid down was, "*that no man goeth a warfare at his own charges.*"

But I cannot stop to reason. I make my appeal to your generosity. Those who go to teach your brethren in pagan lands, must be maintained. But at present they cannot receive maintenance there. The heathen must be converted, and formed into christian societies, before adequate provision for the ministers of Christ can be expected from them. Will you then see your missionaries, who have left all to preach the gospel of peace among the poor heathen, reduced to the necessity of abandoning their sacred office, and engaging in servile labor for their daily bread? Will you see your apostles, the ambassadors of peace from America, clothed in rags, and compelled to beg or starve? And must they tell the heathen that they are thus forsaken of their christian brethren, who have enough and to spare?

It is too obvious to need any farther illustration, that the christian community at large has a deep concern in the command of Christ, "to go into all the world and preach the gospel to every creature." I urge this command of our risen Savior, as absolutely obliging you to *seek the conversion of the world.* The universal spread of the gospel, and the salvation of the ends of the earth is a business in which every christian ought to take a part. This gracious injunction was given by our Lord just before he ascended into heaven. It was a most memorable occasion. He had finished his work on earth, and was about to return to his Father and our Father, to his God and our God. He knew the superabounding grace which flowed from Calvary; the ruined state of man, and the saving power of his cross. All nations and ages were before him. Then, with the love and authority of the King of Zion, he gave the command, *to evan-*

gelize all nations. And can any one who has the heart of a christian, or of a man, refuse obedience?

My *fourth motive* is derived from THE CONDUCT OF THOSE WHO RECEIVED THIS COMMAND, AND OF CHRISTIAN MISSIONARIES IN SUCCEEDING TIMES. The apostles "*went forth, and preached every where.*" They travelled into various parts of the idolatrous world, preaching the gospel to the poor;—planting and watering churches; and encountering fierce and cruel persecutions. In all their journeyings, labors, and sufferings, their invariable object was, that *God's way might be known upon earth, and his salvation to all nations.*

The same spirit appeared in the primitive churches. Under the first sermon which was preached after the ascension of Christ, three thousand were converted. What was the fruit of their conversion? We are immediately told that "they who believed were together, and had all things common; and sold their possessions and goods, and parted them to all as every one had need." From time to time the churches and individual christians assisted the apostles in their journies, and contributed in various ways to the propagation of the christian religion.

How excellent the spirit of the apostles, and of those early converts to the christian faith! Can you help feeling the attraction of such examples? Will you not imitate those who beheld the glory of the only begotten of the Father, full of grace and truth, and received of his fulness? Shall the first apostles and martyrs of christianity be forgotten? Read the history of their self-denying labors, their deprivations and sacrifices, their patience under reproach and torture, and their inextinguishable zeal for the salvation of sinners.

Read too the history of what has in later times been done by the missionaries of Christ in Europe, Asia, Africa, and America. And consider that it was owing to Missionary labors, that your distant ancestors were delivered from their idols, and entrusted with those sacred oracles which they have transmitted to you. While you revolve these things, do not your hearts burn within you? Do you not look with admiration upon the faithful messengers of grace? and do you not *long* to be partakers of their labors and sufferings, their success, and their crowns of glory?

My fifth motive is derived from the PECULIAR DESIGN OF CHRISTIANITY IN CONTRADISTINCTION TO JUDAISM, AND ITS ADAPTEDNESS TO BE A UNIVERSAL RELIGION. Brethren, we are not disciples of Judaism. But have we not had too much of its limited and exclusive spirit? Have we not thought it enough to enjoy the scriptures and the ministers of religion among ourselves, without any care to send them to other nations? But why should we indulge feelings so adverse to the Christian dispensation, and limit that, which its divine author has left unlimited? Why should we engross a religion to which all nations have an equal right, and which is adapted to universal use? As well might we think of engrossing the common light and air.

The doctrines of Christianity are applicable to all men; because all have the same nature, and stand in the same relation to God and to one another. The laws of Christianity are suited to govern mankind of every nation and climate. These laws rest on general principles, and extend equally to the whole human race. The corruptions which they require us to subdue, are found in every child of Adam. The repent-

ance, faith, and holiness, which they demand, are equally the duties of all nations. All the promises, ordinances, and blessings of the gospel, would be as precious to renovated pagans, as they are to us.—Why should we withhold such a religion from the unnumbered millions who people the eastern world? We will not, brethren. We, who profess to believe and love christianity, will not adopt principles and measures so contrary to its celestial nature, and its diffusive, benign tendency.

My *sixth motive* is derived from PROPHECY. My brethren, has not the notion often insinuated itself into our minds, that all has been done which can be done for the conversion of the world, and that things are likely to remain much as they are? Or if we have not admitted this in theory, has it not been our *practical sentiment?* When we have looked upon the millions of men who are uncivilized, degraded, without God and without hope, are we not prone to give up their conversion as hopeless? And if it is not the language of our lips, is it not of our feelings, that the kingdom of Christ will stop where it is; that the obstacles in the way of christianizing the nations of the earth are too great to be surmounted; and that the most we can expect is to maintain the ground already secured. To raise you above this sinking discouragement and indolence, I will open to you THE PROPHETIC PAGE. "He shall see the travail of his soul and be satisfied." "*It is a light thing* that thou shouldst be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel;—*I will also give thee for* A LIGHT TO THE GENTILES, *that thou mayest be my salvation to* THE ENDS OF THE EARTH. ASK OF ME, AND I WILL GIVE THEE THE HEATHEN FOR THINE INHERITANCE, AND THE UTTERMOST PARTS OF THE EARTH FOR THY

possession. Thus saith the Lord God; *behold I will lift up my hand to* the gentiles, *and set up my standard to the people.*—All the ends of the earth shall see the salvation of God." Shall these glorious predictions fail of accomplishment? Shall these unchangeable decrees of the Almighty be frustrated?—Heaven and earth shall pass away, but *not one jot or tittle of these promises shall fail.* The mouth of the Lord hath spoken it.

When we survey the idolatrous, blind, barbarous nations of the world, our courage flags; and we ask, with desponding hearts, *can these dry bones live?*—We forget the everlasting God, the Lord, the Creator of the ends of the earth, who fainteth not, neither is weary. We forget that all nations are in his hands; that he fashioneth them as he pleaseth.—Because *the conversion of the world* is beyond *our* power, we think it beyond the power of God. Well might Christ say to us, "*Oh ye of little faith!*"—Did Paul indulge such despondency when he conferred not with flesh and blood; but with the ardor of a young convert, and the fearless fidelity of an apostle, preached the word of God in Greece, in Asia, and in Rome? Did Wickliffe indulge such feelings? Did Luther? Did Swartz, Eliott, Brainerd?—Away with every hesitating, unbelieving thought! Is the Lord's arm shortened that it cannot save? Is his grace exhausted?—The great design of God is not yet accomplished. He who died and lives again, *is not yet satisfied.* Eighteen hundred years ago he said;—"And I, if I be lifted up from the earth, *will draw all men unto me.*" And he said, more than two thousand years ago; *Look unto me, and be ye saved, all the ends of the earth;* for I am God, and there is none else."—This word has not returned unto him void. The whole Christian world

testifies, that *it has been astonishingly efficacious.*—It will be still more efficacious. The word of the Lord does not grow old and decay; but is ever new and powerful. Its accomplishment is gradual, sometimes slow, but always sure. To him, with whom a thousand years are as one day, and one day as a thousand years, the things which he has foretold or determined, are as certain as though actually accomplished.

Do you then begin to cast your eye over the world, and ask; *How can those benighted places be illuminated? How can those depraved wretches be converted? How can the deaf hear, and the dumb sing?*—My friends, this is *the very design* of the gospel. These are *the very effects* which it is fitted to produce.

Do you still hesitate, and yield to fear, thinking, with gloom and discouragement, that although eighteen centuries of the Christian Era have passed away, the greater part of the world is yet in Mahometan or pagan darkness; thinking, too, how few ministers we have even for ourselves; how difficult it is to instruct even a small number of heathens, and to guard them from apostasy, when they become proselytes; how difficult to civilize savages; how little all past exertions have effected; and that we are not to look for miraculous operations. Is this the state of your minds? And when you hear God, by the mouth of a prophet, declaring; "From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name and a pure offering; for my name shall be great among the heathen;" do you again despondingly inquire; "how can this *great work be done?*—Such unbelief is a dishonor to God.—Do you say, *we must keep the ground, which our religion has already gained?*—The best way to do this is,

to gain more.—Do you say, *we have but few ministers for our own country?—Multiply* them, then, by giving part to the heathen. "He that watereth shall be watered also himself."

Why should you ask how this great work of converting the nations *can be done?* I might ask you, *how could* the earth and all its inhabitants be created? *How could* the heavens be stretched out as a curtain over your heads? What power is it that sustains the world, and causes all its motions and changes? Do you talk of POWER? The GOD who forms a blade of grass, and begets a drop of dew, *can as easily convert a soul?* And he who converts one soul, can as easily convert a nation.—Every day, in the midst of heathen lands, God exerts a power sufficient to save the universe. Who gives to the pagans life and breath, reason and conscience? Who causes *their* sun to shine, and their ground to yield its fruits?—Say no more, then; how can the great work of converting the nations be done? IT IS ONLY FOR GOD TO SPEAK THE WORD. He can cause all Asia to bow to his grace, as easily as he can shake the leaves of the forest.—And as to miraculous operations, we will only ask of God to repeat among the heathen the same miracle that was wrought in christianizing your ancestors; the same that was wrought in bringing to the foot of the cross every believer who sees the light of heaven.

My hearers, I must not detain you. But I cannot forbear to hint at THE OPERATIONS OF DIVINE PROVIDENCE AT THE PRESENT TIME. The events of these last days are highly animating to the hopes of Christians. The Lord has given the word, and great has been the company of the publishers. A large number of ministers of different denominations, moved by the

love of souls, have labored in the gospel where Christ had not been named. The multiplication of Bible Societies in Great Britain and America, the liberality and zeal they have displayed, and the success which has crowned their unconfined operations, have exceeded the most sanguine hopes; and we are now reaching forward to the blessed time when the various nations of the Eastern world, and the Islands of the sea, will read in their own tongues the words of eternal life.—I mention, as another favorable sign of the present times, that facilities for the pious education of youth and for the general diffusion of Christian knowledge are greatly increased.—Another most delightful omen is the effusion of the Holy Spirit, and the consequent revival of religion in several of our Colleges, and in a great number of our churches and Societies in different parts. At the same time the attention of christians is roused, in an unparalleled degree, to the interests of the Redeemer's kingdom.

My feelings also constrain me to speak of it as a circumstance highly encouraging, that among the friends of evangelical religion greater love and harmony have begun to appear. Christians of different denominations,—Episcopalians, Presbyterians, Congregationalists, Baptists, Moravians, new divinity men, and old divinity men, have all been more or less disposed to attach too much importance to the points in which they differ from each other. They have had party spirit. They have had narrow prejudices. They have often been more forward to proselyte to their own sect, than to Christ;—to set up themselves, than to do justice to others. They have had contention, and strife, and evil speaking among them. They have injured the truth by discussing *the important subjects* of disagreement without due meekness and candor, and by

laying out too much strength on those which are *unimportant*. These things I say honestly, and in the fear of God. Christians have wanted some grand object to seize their hearts and engage all their powers;—some great and common cause in the promotion of which they might be effectually purified from error and find a grave for all their jealousies and animosities; and in which the eternal truths of Revelation might be maintained with unyielding firmness, and propagated with augmented and unconquerable zeal.—The SPREAD OF THE GOSPEL and THE CONVERSION OF THE WORLD constitute *the very object* wanted,—*the common cause* which ought to unite, and has already begun to unite the affections, prayers, and labors of the great family of christians. This harmonizing spirit among the followers of Christ forebodes good to Zion. O may it increase, and diffuse its happy influence, till christians of every name shall be so completely occupied with *the Redeemer's cause*, as to forget *their own*.

Even the civil revolutions and convulsions, and the desolating wars of the present day, need not dishearten. For they are not only suited to withdraw our affections from the perishable things of this world, and fix them on the immoveable kingdom of God; but are themselves presages of the church's prosperity. The Lord shook all nations just before the Desire of all nations came. He has arisen now to shake terribly the earth; and we expect the spiritual coming of Christ, and the millennial glory of the church, will soon follow.

All the passing events of the civil and religious world, in connexion with prophecy, indicate the approach of better days. In many instances this favorable tendency of things is obvious; and where it is not, we should be equally strong in faith. God loves the church;

and will make all things contribute to its welfare. At all times he keeps a steady eye upon the kingdom of grace. In all his works, *this* is the object most dear to him. Compared to this, the interests of earthly kingdoms are nothing. He will build up nations or cast them down, cause convulsions and wars, or give tranquillity, as he sees will be most conducive to the extension and final glory of the church.

Dear brethren, can you pursue a more excellent object *than the spread of the Gospel and the conversion of the world?* I have endeavored to excite you to this pursuit by a variety of motives, derived from the worth of immortal souls, and the plenteousness of the provision which Christ has made for their salvation; from the express command of our Lord; from the example of those who first received it, and of others who followed them; from the peculiar design of christianity, and its adaptedness to be a universal religion; from the spirit of prophecy; and from the operations of divine Providence at the present day. Are you not persuaded by these motives, and others which will readily occur to you, to give yourselves to this great work? Are you not resolved to *do* every thing, *to part* with every thing, to *submit* to every thing, to forward this glorious design of filling the earth with the knowledge of the Lord? *Yes*, I trust many of you say—*we are persuaded; we are resolved. We feel that we are not our own. Lord, what wilt thou have us to do? We will no longer live to ourselves, but to him who died for us, and rose again. Lord, make use of our talents, our substance, our labors, our sufferings for the welfare of thy church; for the salvation of those who are perishing in sin.—If we forget thee Oh Jerusalem, let our right hand forget her cunning.*

DEAR YOUNG MISSIONARIES,

I trust these feelings are yours. You have devoted your lives to the work of making known among the Gentiles the unsearchable riches of Christ. We know you do not leave your native land, because you have not the fairest prospect of reputation, usefulness, and comfort here. You go, we believe, because the love of God is shed abroad in your hearts by the Holy Ghost. We fondly look upon you, as chosen vessels unto Christ, to bear his name before the Gentiles. Blessed be the Lord God of the Gentiles, that he hath put this design into your hearts. The cause in which you have enlisted, is the cause of divine love. You have chosen the noblest and most honorable work on earth; more honorable than the laurels of conquerors, or the diadems of kings. But it is also arduous and perilous. Who is sufficient to do the work of an apostle to the heathen? When you have seriously contemplated the greatness of this work, you have often cried out; "Lord, if thy presence go not with us, carry us not hence." I hope you will never forget, that *without Christ*, you can do nothing. Without the help of Christ, you can no more advance his kingdom among idolaters, than you can scatter midnight darkness by a word. He that planteth is nothing, and he that watereth is nothing. The increase is wholly of God. Without his assistance, you will not only fail of success, but of fidelity and perseverance. If you should be forsaken of God, what would your conduct be? and what would become of your mission?—The precious name of Jesus would be blasphemed among the pagans. Your light would go out in darkness. Shame and blushing would cover the faces of your patrons and friends; and their hearts would die within them. The bright and celestial flame, which has been kindling up

among us,—how would it be extinguished!—My dear friends, I would not distress you;—but you know this would be the dreadful result of your mission, if the special help of God should not be granted you. But if you go forth in the strength of Christ, you will be burning and shining lights in regions of darkness and death.—We hope to hear good tidings of great joy from the EAST.—Your personal exertions can indeed go but a little way. But be not discouraged on this account. Think how it will be in Asia a century or two hence. The kingdom of Christ, which you are sent to promote toward the rising of the sun, will be like a little leaven, which a woman took and hid in three measures of meal till the whole was leavened. It will be like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth. But when it is sown it groweth up, and becometh greater than all herbs, and shooteth forth great branches, so that the fowls of the air may lodge under the shadow of it. In some chosen regions, the Lord enable you to plant this precious seed. To see young men, who have been my beloved pupils, faithfully preaching Christ among the heathen, shall be *my joy and my crown.* Oh may the first fruits of our Seminary in pagan lands be to the praise of the glory of divine grace.

Dear young men, I will not break your hearts and my own by dwelling on the affecting circumstances of this parting scene. If you *must* go, I will animate and comfort you. Remember, then, though *we* must leave you, HE, whom your soul loveth, will not. The God, you will worship on the plains of Hindostan, will be the same God, whom you have here worshipped in our Seminary, in the Sanctuary, and in the closet. The Savior, whom you will adore and trust

in *there*, will be the very Savior, whose glory you have seen, and of whose fulness you have received *here*.—Go then, dear missionaries, with the partners of your life, the objects of your tenderest affection; and may GOD ALMIGHTY be your PRESERVER. Go, and remember you are not your own. Go, and "declare the glory of the Lord among the heathen, his wonders among all people." Esteem the *reproach* of CHRIST greater riches, than all the wealth of INDIA. The parents and friends you leave behind will never, never forget you, till their hearts are cold in death. Our earnest affections and prayers will constantly attend you. We shall share with you, in every peril you will encounter by sea and by land. All the success you obtain, and all the joy you partake, will be *ours*. Every sorrow that melts you, and every pang that distresses you, will also be *ours*. We shall often meet you at the mercy seat, where you and we may find grace to help in time of need. You will be as dear to our hearts, and as near to God and to heaven in Asia, as in America.—If we are friends of God, our separation will not be forever, At the glorious appearing of the Son of God, we hope to see you, dearly beloved, and those whom your labors may rescue from pagan darkness, *at his right hand*. The God of mercy grant, that we may then join with you, and with a great multitude which no man can number, of all nations, and kindreds, and people, and tongues, who will stand before the throne and before the Lamb, and cry with a loud voice, saying, salvation to our God, who sitteth on the throne, and unto the Lamb.—With this joyful anticipation, I do, my dear friends, cheerfully, and most affectionately, bid you, farewell.

Brethren and friends, these dear young men are going to preach to the heathen that religion, which is

your comfort in life, your hope in death, your guide to heaven. Consider yourselves now looking upon them for the last time, before you shall meet them at the tribunal of Christ. Assist them in their arduous office by your substance, and by your prayers. Bear them on your hearts when you draw near to God. The decisions of the judgment day will show, how cold has been our warmest zeal, how trifling our best exertions, how languid our most fervent prayers, compared to the greatness of the object now before us.—The Lord of the universe, in these last days, is about to do a marvellous work; a work of astonishing power and grace. The time of his glory is come. He will soon destroy all idol worship. The thrones of wickedness he will level with the dust. He will dissipate the gross darkness, which covers the nations. He will send out his light and truth, shed down his quickening Spirit, and renovate the world. The earth shall be full of the knowledge of the Lord, as the waters cover the sea. My hearers, God offers you the privilege of aiding in this great work of *converting the nations;*—a work, which he has reserved to these *last, best* days;—a work, which the holy apostles would almost wish to live again to promote; and in which the hosts of heaven exceedingly rejoice. The God of love offers you the honor and happiness of taking a part in *this blessed work.* Nothing else is worth living for. But who would not live, labor, and die for this?—"Arise, shine, Oh ZION, for thy light is come, and the glory of the Lord is risen upon thee.—And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Amen.

THE

CHARGE.

DELIVERED BY SAMUEL SPRING, D.D.

Pastor of the North Congregational Church in Newburyport.

DEARLY BELOVED BRETHREN,

WHILE we recollect this memorable direction of Christ to his chosen Missionaries, *Go ye into all the world and preach the Gospel to every creature:* while we also survey the perishing state of five hundred millions of souls in Asia, who are destitute of the appointed means of salvation, we are alarmed at the neglect with which they have long been treated. For we hear our merciful God emphatically say, *Whom shall I send, and who will go for us*, to enlighten and rejoice them with the glad tidings of salvation?—But blessed be his glorious name, who has the hearts of all men in his hand, and directs their destinations, *you, my Brethren*, in the view of these Divine interrogations, have promptly answered, *Here we are, Lord, send us;* we are willing to accept the important mission. We will, by the aid of thy gracious providence, take the parting hand of our parents, brothers and sisters, and other dear friends; we will bid farewell to our native land, and cross the wide ocean to Asia, for the sake of preaching Christ to thousands and millions of our fellow mortals, who never heard of the Savior. While we are willing to ascend to heaven from that distant clime, we hope, by the grace of God, to be happily successful in pointing the way to some, if not to many of the Pagans, who will, without seasonable instruction, perish for ever.—For how shall they hear without a preacher?

This, if you know your own hearts, is your object; and we charitably hope you are not deceived, though "the heart is deceitful above all things, and desperately wicked."

With your readiness to embrace a foreign embassy to the heathen, the Board of Commissioners, and many devout Christians are deeply, and it is hoped, thankfully impressed: and to qualify you for the regular execution of it, the Council appointed by the Prudential Committee have invested you with the office of Christ's ministers, by prayer and the imposition of the hands of the Presbytery.

Being then *the ordained* ministers of Christ, it is expected, agreeably to the established order of the Christian church on these solemn occasions, that you now receive the word of exhortation, or the usual charge, which I am appointed to administer in the name and behalf of the Council.

Dear Brethren, whether you are duly qualified for the mission, does not, you are sensible, depend either on your opinion, or on ours; but on Christ's who searches the hearts and tries the reins of the children of men, and will soon reveal the real character of every one before the assembled universe. At this interesting moment, then, you will, if Christians, renewedly consecrate your souls and bodies, and all that you possess, to the Lord, and solemnly engage to be faithful ministers of the New Testament, among the Heathen nations and tribes *especially*, wherever he shall cast your lot and direct your exertions. While then enlisting under the banner of the Cross in this public manner, to preach the Gospel to the perishing world, you cannot but remember that you will displease and dishonor Christ, that you will injure your own souls and the souls of the heathen, unless you sacrifice pride, ambition, personal

honor and emolument, and every private consideration, to the glory of God in the salvation of souls. For if human distinction, or self gratification, in *any form whatever*, be adverse to Christianity, it is directly, yea, it is totally, hostile to the character and office of Christian missionaries. To obey Christ, and imitate his apostles, those faithful and successful missionaries, who in the course of a few years confounded the adversary and his bold adherents, by spreading the light of the Gospel over the extensive regions of the East, you must be the subjects of deep humilty and *much self-denial.* One man cannot serve two masters. He cannot serve God and mammon. He cannot seek his own glory and the glory of Christ. You must *practise* self-denial among the heathen in a *conspicuous manner*, before you can inculcate it with advantage and success. *They*, by your pious conduct, must be convinced that your religion, that your God, is preferable to theirs, before they will forsake idolatry and embrace the Gospel of Christ. It will be fruitless to tell them about invisible things, about Heaven and Hell, eternal happiness and eternal misery, if they do not see in your christian conduct what they ought to imitate. You will spend your breath and time in vain, except you let them see the real expression of godliness in your uniform example. The eyes of the Heathen, you will note, rather than their ears, are the avenues by which you can readily have access to their hearts. You must let them see Christ in his missionaries, before they will attentively and patiently hear you display his moral excellency. If you shew them how Christ and his Apostles lived, by living like them, in a meek, humble, and heavenly manner, you may then preach his doctrines. This, then, we emphatically charge you, never, never preach the theory of the Gospel, till you have present-

ed the practice of the Gospel in your own godly example. To you, who are Christ's embassadors, the poor ignorant creatures will look for the character of the crucified and exalted Redeemer: and if they see him not in you, they will despise you and turn away from your instructions to the practice of idolatry. And woe unto you, if you be found deficient in this respect. But, my brethren, we hope better things of you, and things which accompany salvation, though we thus speak. You *will* then be exemplary, you *will magnify* your office, and let no man, no heathen, despise your youth.

In adapting your instructions to the heathen, you will exercise much wisdom and discretion. We make this remark because many missionaries have proved unsuccessful among the heathen, by crowding them with strong meat even before they were prepared for milk. The pagan empire is an empire of ignorance, delusion, and superstition. They know *less than nothing* relative to the glorious provisions of the Gospel. When you, therefore, begin to instruct them, it will be necessary to give them the most simple and easy lessons in the rudiments of Christianity. When you also attempt to feed them with the bread of life, it must be discreetly served in morsels only. For you will find even the hopeful converts but mere babes, who can digest nothing but milk, which must also be given in small quantities. You will be instant in season, out of season, both in public and from house to house, or from cottage to cottage, in opening to them, according to their apprehension, the being and perfections of God, the divinity of scripture, the contents of his law, the apostasy of man, the necessity and nature of the atonement, the method and the condition of salvation pointed out by Christ in the Gospel.

If God shall succeed and bless your labors of love among the heathen, in multiplying hopeful converts, you will establish churches, break to them the bread of life, and apply the seal of the covenant to the children and domestics of believers, agreeably to the practice of Abraham the father of the faithful, and the subsequent friends of truth, who tread in his steps. In forming churches, you will cautiously admit those, and those only, who exhibit credible evidence that they are the subjects of God's special grace in regeneration. For, if like the degraded priests in the anterior dispensation, you omit making a proper difference between the holy and unholy, between Christians and sinners, you will depreciate the dignity and influence of the Church, and offend Christ, who provides sacramental symbols for his own children, and not for his enemies. We give you this early exhortation, lest, like some elated pompous missionaries, you be tempted to exhibit a more flattering account of converts among the heathen than will bear the test, when God shall make a separation in the final decision between the righteous and the wicked.

Let us, my friends and brethren, act before Christ the searcher of hearts in reference to this object on the principle of integrity. When you transmit to us the state and success of your mission, tell us the simple truth, and nothing but the truth, and then you will honor God, and we shall repose entire confidence in your narratives.

We need not remind you that the object and the consequences of your mission are inestimably important, both to you, the church, and a multitude of souls. No enterprise comparable to this, has been embraced by the American church. All others retire before it like the stars before the rising sun. The success of

the mission, we know depends upon the general aid of Divine Providence and God's special grace. If this is the appointed time for Christ to have the heathen of Asia for his inheritance, or only to prepare the way for his glory in that extensive region of pagan darkness and ignorance, the mission will probably be crowned with success. But you know, my friends, from your intimate acquaintance with the history of missionary exertions, that much depends upon the wisdom and fidelity of the missionaries. Though the conversion of heathens is the special work of God, yet we must remember that he expects the concurrence of faithful and able ministers of the Gospel. God does not operate alone: and as no miracles are expected, the poor ignorant heathen will be lost, unless seasonably instructed with line upon line, precept upon precept, here a little and there a little, by faithful and discreet missionaries. How vast, then, your obligations to help the Lord with all your might? The object you have embraced is unspeakably great: you feel the pressure of it when you lie down and when you rise up: but the motives to encourage and support your trembling hearts are answerably great. God has already begun his glorious work in the East. The morning star has appeared, and indicates the near approach of the rising sun. *God will,* his praying children *believe,* succeed and prosper the mission. You will go under the guidance of Christ, the Almighty Savior, and will be supported by his right hand. God will not forsake you, unless you forsake him.

But here pause a moment, and count the cost of your enterprise. Are you to expect unremitting prosperity? Are you to expect no hardships, no perils, no discouragements, no disappointments, and no adversity? Alas!

you know better. You are to expect much adversity, much opposition, many dark days, when your hearts will swell with grief. You have doubtless made your calculations to meet with many adverse seasons of very different descriptions. The days of sorrow you must experience. These are the lot of useful men. The endearing connexions you have formed as a band of missionary brothers; and the connubial connexions you have uprightly made, must soon be dissolved. You expect to meet the bitter cup of sorrow, as well as the cheerful cup of joy and consolation: for God has so decreed. But will you faint in the day of adversity? Will you, after solemnly putting your hand to the plough, look back? *Will you also go away?* No: no my brothers: You will rather say with the faithful disciples, *Lord, to whom shall we go, but unto thee? Thou hast the words of eternal life.* We also say, no: look not back but forward with vigorous faith. Trust in the Lord for ever; for in the Lord Jehovah is everlasting strength. In the hours of affliction remember Christ and his afflicted Apostles, while executing your arduous mission. Remember the martyrs enrolled on the Divine page. Remember particularly those blessed men arrayed in white robes, and let the recording angel attach your names to the register. *For these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb—and God shall wipe away all tears from their eyes.*

In a word; let the Lord be your portion, and Christ your leader and confidence; let grace be your speech, and humility your dress; let secret and social prayer be your breath; the glory of God in the salvation of souls your object, and heaven your final rest. Go,

then, with the tender companions of your bosoms, like pilgrims and strangers, and lay your bodies by the side of Ziegenbalg and Swartz, that you may meet them and Eliot and Brainerd, and all other faithful missionaries, in the realms of light, and so be ever with the Lord. We, in the mean time, will pray, that the salvation of souls may be your joy, and crown of rejoicing in the day of the Lord. Amen.

THE

RIGHT HAND

OF

FELLOWSHIP.

BY SAMUEL WORCESTER, D.D.

Pastor of the Tabernacle Church in Salem.

GOD IS LOVE. The Divine Persons of the adorable TRINITY inhabit eternity in affection and fellowship infinitely high and blessed. Holy angels, in their different orders, all dwell in love, and dwell in God. Man was originally formed for the same exalted happiness; but he fell by transgression into enmity and misery. The fall was complete; the enmity was fixed; the misery must have been hopeless:—but Divine mercy interposed. The SON, who was "in the bosom of the FATHER," assumed the office of Mediator, and died on the cross to make reconciliation; that as many of our revolted race as should believe in him might receive forgiveness, and be restored to the fellowship of Heaven. Rising from the dead, he ascended up on high, leading captivity captive, and received gifts for men, even for the rebellious, that the Lord God might dwell among them: "and he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the building of the body of Christ: till" the redeemed, of every tongue, and kindred, and nation, "all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Here "there is neither Greek nor Jew, Barbarian, Scythian, bond nor free;" but "there is one body and one Spirit; one Lord, one faith, one baptism; one God and Father of all."

Such is the purport of the Gospel: and when this glorious dispensation came to be rightly understood and felt, James, Cephas, and John, the distinguished apostles of the circumcision, perceiving the grace conferred on Paul and Barnabas, affectionately and solemnly gave to them THE RIGHT HANDS OF FELLOWSHIP, THAT THEY SHOULD GO UNTO THE HEATHEN. This memorable example is specially applicable to the present occasion.

By the solemnities of this day, you, Messrs. JUDSON, NOTT, NEWELL, HALL, and RICE, are publicly set apart for the service of God in the Gospel of his Son, among the HEATHEN. With reference, therefore, to this momentous service, we, who are still to labor in the same Gospel here at home, in the presence of God, angels, and men, now give to you, dear Brethren, THE RIGHT HANDS OF FELLOWSHIP. It is not an empty ceremony; it is the act of our hearts, and its import is high and sacred. It expresses our acknowledgement of you as duly authorised ministers of Christ; our approbation of the service to which you are separated; the obligation upon us to render you every assistance in our power; and our readiness to welcome, as fellow citizens with the saints, those who by your ministry may be turned from their vanities to embrace the common salvation.

We trust, dear Brethren, that you are sincerely and devotedly the servants of the most High God, whom we also serve; and we thank Jesus Christ our Lord that unto you is this grace given, that you should preach among the Gentiles his unsearchable riches.

We hesitate not, in this public and solemn manner, to testify our full approbation of the particular service to which you are appointed. We are not of the number of those, who hold the religion of Brahma to be as good for the people of India, as the religion of Jesus; nor can we believe the polluted and bloody rites of a pagan pagoda to be as acceptable to the HOLY ONE of Israel, as the pure and spiritual worship of a christian temple. No, dear Brethren, we have not so learned Christ. We know upon the word of God, that "the things which the gentiles sacrifice, they sacrifice to demons and not to God;" that righteousness has no fellowship with unrighteousness, light no communion with darkness, Christ no fellowship with Belial: that "all the world lieth in wickedness," and under just condemnation; and that "there is none other name under heaven, given among men," by which to be saved, than the name of Jesus. We believe, in a word, that the blood of the Son of God was not unnecessarily shed; that the ministry of reconciliation through him was not unnecessarily instituted. We are, therefore, not ashamed of the Gospel of Christ, nor do we esteem it of little importance to mankind; but we glory in it, as "the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek." We also hold the unrevoked edict of the risen Savior to be not only a sufficient warrant, but a solemn, authoritative direction to GO INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE. We, therefore, hail the day—the auspicious day, which we have long desired to see:—THIS DAY, dear Brethren, on which we solemnly present you to God, as a "kind of first fruits" of his American churches. We bow the knee with devout thanksgivings to the Father of our Lord Jesus Christ, the Father of glory, that he has inclined your

hearts and is favoring you with an opportunity to go to "them who are far off," with the words by which they and their children may be saved.

Go then, beloved Brethren, as "the messengers of" these "churches, and the glory of Christ." Go, carry to the poor Heathen, the GOOD NEWS of pardon, peace, and eternal life. Tell them of the God whom we adore; of the Savior in whom we trust; of the glorious immortality for which we hope. Tell them of HIM, WHOSE STAR WAS SEEN IN THE EAST; and point them to that BLOOD, with which he will SPRINKLE MANY NATIONS.

We participate with you in this great undertaking; our hearts are joined with yours, and by the right hand which we give you we shall hold ourselves inviolably pledged, as God shall enable us, for your help. We are not insensible to the sacrifices which you make, or to the dangers and sufferings to which you are devoted. You stand this day "a spectacle to God, to angels, and to men." You are in the act of leaving parents, and friends, and country, "for Christ and the Gospel's sake." A land of darkness, and of the shadow of death is before you; and you are to erect the standard of the cross where Satan has long held his cruel and bloody empire. Your eyes will be pained with sights of revolting impurity and horror; your hearts will be wrung with anguish for immortal souls in the most dreadful bondage: and while you strive for their rescue, you will have to contend, not with flesh and blood, but with principalities and powers, with the rulers of the darkness of this world, with spiritual wickedness in high places. But you go, we trust, in the strength of the Lord; and the weapons of your warfare "are not carnal, but mighty through God to the pulling down of strong holds, casting down imaginations, and every

high thing that exalteth itself against the knowledge of God." This is our confidence, this is our consolation respecting you.

But, dear Brethren, we shall have you in the tenderest remembrance, and shall not cease to make mention of you in our prayers. We shall not cease to beseech the Allsufficient God to be your shield, and your exceeding great reward; evermore to cheer you with his presence, and gird you with his strength; to stablish your hearts with grace, and give you a mouth and wisdom which none shall be able to gainsay or resist; and to open to you a great door and effectual, and cause you to hear extensively around you the shouts of salvation.

Our hearts desire and prayer to God for the people to whom you are going is, that they may gladly receive the Gospel, and be saved. We shall wait with ardent hope to be assured, that you have not run in vain, neither labored in vain. It will give us unspeakable joy to know, that on the banks of the Indus, the Ganges, or the Ava, by means of the pious liberalities and efforts of this western world, the Gospel is preached with success, churches are planted, and the praises of the Redeemer are sung. Trusting in God, we anticipate the glorious scene. Already do we seem to hear from the farthest East, the grateful, swelling song, "How beautiful upon the mountains are the feet of them who bring good tidings, who publish peace, who bring good tidings of good, who publish salvation." Blessed day, when, from the throne of Heaven, Zion shall hear the word, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee:" AND THE GENTILES SHALL COME TO HER LIGHT, AND KINGS TO THE BRIGHTNESS OF HER RISING. The day will come; it is rapidly approaching: the word and

providence of God declare it to be near. The gleams of the dawn are even now to be seen. Let the cheering prospect, dear Brethren, animate your hearts and stimulate your exertions. You are but the precursors of many, who shall follow you in this arduous, glorious enterprise: for the Gospel shall be preached to all nations, and all people shall see the salvation of God.

Beloved Brethren, be of good courage; go in peace; and may the Lord God of the holy apostles and prophets go with you. We commend you to him, and to the word of his grace; and devoutly pray, that in the day of the Lord Jesus, we may have the happiness to see you present many of the Heathen before the throne of his glory with exceeding joy. Amen.